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Dr. Colman's  
DISSERTATION  
On the three first Chapters  
OF GENESIS



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A

Brief *Dissertation*  
ON THE  
Three first Chapters  
OF  
GENESIS.

Giving some of the  
*Evident Signatures*  
Of the INSPIRATION of GOD  
in those *First Pages* of the  
Holy Oracles.

Being the Substance of  
Some SERMONS  
Lately Preached

By Dr. *Colman.* K

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Joh. ix. 29. *We know that GOD spake unto Moses.*

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Price Threepence  
OF THE  
Three first Chapters



THE *learned Reader* is desir'd not to expect  
any thing *Critical* or *Philosophical* in the  
following *Essay*; but a studied *Plainness*  
and *Simplicity* of Method, Style and Rea-  
soning; adapted to Readers of a *lower Form*, to  
inform affect and confirm such, and yet at the  
same time to gratify Those of a *higher Class*.

This being the *Author's* Aim and Endeavour, he  
accordingly commends it to the Blessing of GOD  
for *General Use* and Service.

By Dr. Colman.



## The Evident *Signatures*

of *Divine Inspiration*,

in the *first Pages* of the

## HOLY ORACLES.

In a brief *Dissertation* on the  
*Three first Chapters* of  
GENESIS.

ANY excellent *Pens*, in our *Nation*,  
have of late *Years* appeared in De-  
fence of *Divine Revelation* ; which  
has been boldly attack'd, openly  
insulted, and sometimes profanely  
ridicul'd, by the *Deists* and *Infidels*  
of the present *Day* ; with a Pre-  
tence to *superior* Understanding and Judgment, and  
*Freedom* of Thinking ; as if all beside *Themselves*  
were hoodwink'd and shackled by *Prejudices* of *E-*  
*ducation*, or corrupted and restrained by *Worldly*  
*Interests* ;



*Interests* ; and *They* alone were the Men of free *Tho't*, Sincerity and Courage, and *Wisdom* were to die with them.

Great has been the *Provocation* to answer some of the more *licentious* and scurrilous *Advocates* for Infidelity according to their *Folly*, lest they be wise in their own Conceit : But great has been the *Guard* and *Caution* on the part of the noble and serious *Defenders* of the Divine Authority of the *Bible*, to write with Decency and Justice, Reverence and Gravity, Reason and Argument, on a Subject of so great Importance to the Honour of God and the Salvation of Souls. They have nevertheless *contended earnestly for the Faith*, while they have given the Reason of it with *Meekness of Wisdom* ; and *Eno* has been said to *convince Gainsayers*, to *stop the Mouths of unruly and vain Talkers*, and to *confirm the Souls of the Disciples*.

I am my Self in a particular manner obliged to mention, with great Acknowledgment, the Pleasure and Benefit I found in reading *Dr. Thomas Burnet's* Demonstration of true Religion in a Chain of Scripture Consequences ; and a later *Author of Revelation examin'd with Candour* ; to which the following *Dissertation* owes its Rise. It pretends not to any like *Elaborateness*, but is written for People of a lower Rank, who cannot rise to the *Price* of the fore-named Books. We write for the *Places* where we live, and for the *People* to whom we belong ; and at the Request of *Those* to whom the following *Pages* were acceptable and profitable from the *Pulpit* under another *Form*, I now publish them in this of a *Dissertation* on the first Chapters of the BIBLE.

If these first Pages in the Book of God do not appear worthy of his *Inspiration*, we may even give up the Rest of the *Bible*. If God has not spoken

spoken to us by *Moses*, neither has He by the following *Prophets*; no, nor by *JESUS* and his *Apostles*. But if it be Evident that *Moses* wrote by Inspiration of God, it is a sure and strong *Foundation* for, and *Argument* of the Credibility of the whole *Sacred Scriptures* of the *Old and New Testament*; which we find bearing a strict *Reference* unto, *Agreement* with, and to be the *Fulfilment* of what *Moses* has written.

The whole of *Revealed Religion*, the whole *Doctrine of Christianity*, stands on this Foot. The *Prophets* and *Apostles* all bear Witness to the Writings of *Moses*. The *Old Testament* ends with this, "*Remember the Law of Moses my Servant!*" and the *New* begins and ends with the like Testimony to Him as Inspired of God, and sent by Him. It begins with leading us back to *Moses*, *Joh. v. 39, 45; &c.* *Search the Scriptures, for in them ye think ye have Eternal Life, and These are they that testify of Me: Do not think that I will accuse you unto the Father; there is one that accuseth you, even Moses, in whom ye trust: For had ye believed Moses ye would have believed Me, for he wrote of Me; But if ye believe not his Writings, how shall ye believe my Words?* --- And if we look to the Close of our Bible, we find it ending with "*the Song of Moses and the Lamb.*"

I will not go into the *Honours of Moses*, as they are deliver'd to us in the *Sacred Pages*, lest it should seem a *begging the Question* before us; but let us only open our *Bibles* and read the short *Narrative* given of the *Creation* of the *Earth* and of *Man* upon it, his *Sin* and *Judgment*, and see whether it be not most worthy of the *Majesty, Holiness* and *Grace* of the *MOST HIGH*; the most fit and proper *Beginning* of a *Revelation* of God to Man.

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The first Book of *Moses* is *Historical*. And it is the grand Honour of *History* that the *Revelations* of God begin thus. And if we weigh the Thing well we must needs judge that the *Inspired Oracles* must so begin. Lapsed and ignorant *Mankind* by *Moses* Time needed a *History* of their own Beginning, their *first State* and the *Origine* of Evil. And this must be a *Doctrinal History*, concerning *GOD* and *Themselves*; how God made *Them* and all Things very good; what He made 'em for, and what He required of them; how they came into their present State of Sin and Misery, and what *Way* there is for their *Recovery* out of it. This is the *Argument* and Substance of the Book of *Genesis*, and more especially of the *first three Chapters* of it.

*GOD* there informs us first concerning *HIMSELF*, his *OWN ETERNAL BEING* AND *GODHEAD*, and then concerning his *Works*, the *Origine* of the *World*, and the *Manner* and *End* of our own *Formation*. In what other, or better *Manner*, can we think that a *Revelation* from God should begin? The *first Verse* of the *Bible* shows it to be the *Book of God*: "*In the Beginning God created the Heavens and the Earth*. What, but *this*, should be the *first Line of Scripture*? The *DIVINE MAJESTY* here speaks of *Himself* as the *First Cause* of all Things; That of *Him* and to *Him* are all Things, and for *His Pleasure* they are and were created. The one only true *Foundation* of all *Science* and of all *Religion*. It was not possible for *Man* to know any thing aright concerning *Himself*, or the *Visible Works* of God, till he knew this. This is the *Image* and *Superscription* of God upon the *Bible* in the *first Line* of it. God being to write *His Book*, for the *Use* of the *Sons of Men*, thro' all *Generations*, put his *Name* before it in these Words, *In the Beginning GOD created the Heavens and the Earth*.

**GOD**



GOD is here represented as *Self-Existent*, and in *his own Times*, as the *blessed and only Potentate*, giving unto all Things their Existence and *Being*, visible and invisible ; by an Act of his *Will*, and a *Word* of his Power. How well does this first Line of *Moses* agree to the *Psalms* which bears his Name ? *Psal. xc. 2, 4. Before the Mountains were bro't forth, or ever Thou hadst formed the Earth and the World, from Everlasting to Everlasting Thou art God : For a thousand Years in thy Sight are but as Yesterday when it is past, and as a Watch in the Night.* The *Eternal* God speaks by *Moses* of His own Eternity, how He was before all Things ; and the *Infinite* God speaks of his own Infinity, his infinite Power which *by a Word* bro't the visible Heavens and Earth into their Being and Order ; first commanded the *Matter* into Being, sufficient for the forming the *Universe*, and then spake it into that *Beauty* and comely Proportion which our Eyes behold.--- What, *but This*, ought the first Line of sacred Scripture to contain ? He that does not see or read God in it is blind ; and he that does not hear God speaking in it of Himself, has no Understanding of what he hears. The God of infinite Wisdom, Power and Goodness speaks of these his immense Perfections, in these few Words, as plainly and copiously as if *Volumes* were writ of them.

*In the Beginning*, scil, of the *Universe* ; when the *Worlds* came into Being, the upper and the lower ; it was meerly by the Sovereign *Will* and *Word* of the LORD GOD ; at what *Time* and in what *Order*. *These Worlds* had their Beginning, but GOD had none. God gave Them their Existence, *when, where and how* it pleased Him ; and made all most good and perfect, for His Own Praise and Glory. There was *no other Will, Wisdom, Goodness or Power* to do this, but His who is THE ETER-

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NAL ; *Who was, and is, and is to come ; the same Yesterday, to Day and for Ever.*

This is but a just *Paraphrase* on the first Line of *Scripture*, which is *Immense* in Sense. The *Fulness* of the Eternal GODHEAD is in it, and *all Things* that God has made are in it too.--One might dwell and expatiate on this first Word of *Moses* for Ever, and never be able to think or say any thing on it adequate to the Fulness of Sense and Spirit in it.--In what other Words could the *Book of God* begin ? O the Height and Depth, the Length and Breadth of this one Line ! It is *Light*, without any *Darkness* at all ! GOD dwells and shines in it ! It is *Light* unapproachable and full of *Glory* ! Here is the Beginning and Finishing of the Creation of God in a Single Line ! And then the DIVINE SPIRIT descends to that Part and Point of the Creation that belongs to *Man*, our *Earth*, and proceeds to speak of it.

Ver. 2. *And the Earth was without Form and void, and Darkness was upon the Face of the Deep.* This we must suppose, unless we should rather think it becoming the Glory of God to give every *Globe* in the Universe its perfect Form at once. He could indeed as easily have done this, but I think the Glory of Divine Wisdom and Goodness more displayed in the gradual Process related by *Moses*. God had first created the *Heavens* and Hosts of glorious *Angels*, a World of bright *Intelligences* to behold the lower Worlds, take their Place, Form and Motion. And as these were finishing from Day to Day, one Part after another, and every Part more and more perfective of the Whole, those blessed *Spectators* sang together and shouted forth the Praises of that infinite Perfection, which they saw with Wonder in every step : As we read *Job xxxviii. 7.*

The most perfect *Idea* that the Mind of Man can now frame concerning the Formation of our *Earth*, and so of the other *Planets* within our *Circle*,

*Circle*, is *this*, " That they were first a *Chaos*, or confus'd Particles of watry, oily, earthly, aery, and fiery Matter, blended together, without any distinct Order, Form or Beauty, a darksome *Mass* and Deep, which we should have been ready to think could never be bro't into any Order, Comeliness and Use. We read that THE SPIRIT OF GOD *mov'd* on this Face of Disorder and vast Confusion: And who else should reveal to us what a *void* and formless thing the first *Materials*, or Collection of Matter, for such a World as this, must needs be?

And now, what would a considering *Angel* think should be the *first Thing produced*, or call'd forth into some Appearance, out of this Darknefs and Disorder? What should it be but LIGHT? And *Moses* tells us *this* was it, Ver. 3. *And GOD said, Let there be Light, and there was Light.*

Did *Moses* conceive this? wise as he was and penetrating, even as an *Angel* of God, and learned in all the Philosophy of *Egypt*? No, it was beyond the Ken of any humane Mind or Wisdom. How is it spoken *like a GOD*! and how *God-like* is the Account of the Production of one Thing and another? " *GOD said, Let there be this and that! and let it be thus and thus!* The Perfection of *Wisdom* saw at once *how* it should be, and the Perfection of *Will* said, *Let it be so.* He *spake* and it was done, He *commanded* and it immediately existed, and was established. Here is perfect *Ease* in the Production of every Thing; and in the *Projection* of it, if that Word be lawful. *Moses* could not have spoken thus of God and of His *Work*, if *God* had not spoken of Himself to him. And yet we cannot now possibly conceive of any other *Manner* of Working worthy of the great *GOD*! and therefore we know that *God spake* by *Moses*.

Of all visible, *material* Things, which should be *first* in Order of *Time*, and which is first in Order



of *Nature*, Use, Influence and Dignity, but *LIGHT*? By *this* all Things are seen, pervaded and enlivened. For *Heat* accompanies *Light*, and it is (under the Will and Power of *GOD*) *vital* to all Things that live, grow and move, or act upon Earth.

That *first Light* was pleasant to the surrounding Hosts of *Angels*, how far soever it was below *That* of *their* Celestial Regions. From their high World of *Light* and *Glory* they came to see a new World of *Material Beauties* and *Splendors* rising from a *Chaos*. They heard the Voice from the Heavenly *Glory* say, Let *Light* be here below! and they saw it to be *very good*.

*GOD is Light*. So He represents Himself unto us, because *Light* is the *first-born* of the Visible Creation. How does it excel *Darkness*! how did it spring forth out of *Darkness*, and shine in the Eyes of admiring *Angels*! *Hail, Holy Light*! they cried: Our *Milton* learn'd it of Them in his *Darkness*. And so our late *Angel* of a Man, Mr. *Henry* in his Exposition: "*Light* says he, which of all "*Things* seen does most resemble it's great *Parent* "*in Beauty and Blessings, in Purity Brightness* "*and Beneficence, in Spirituality Immensity and* "*Immutability*."

*GOD* is the *Father of Light*, from Whom every good and perfect Gift comes down; and with Him there is no *Variableness*, nor *Shadow of Change*. So in the *New Creation* *Light* is the *first Thing* formed. *GOD* gives the *Light of the Knowledge* of his more *Spiritual Glory*, in the *Face of JESUS CHRIST*.

The *Order* of the *Creation* is *admirable* and *perfect* as it is related by *Moses*; yet it could not have enter'd into the Heart of *Man* to have conceived of it, if *God* had not revealed it to Him. As soon as the *Light* shone out of *Darkness*, *God* stretched out a *Firmament*, He made an *Atmosphere* about  
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the Earth, an Expansion of *Air*, the higher and lower Region of it, of various Use and vast Benefit, and of the last Necessity for the Growth of every *Vegetable*, and for the Life and Motion of every *Animal*. The Mass of Water and Earth was hereby left a distinct Body by it self. In this *Firmament* of Heaven the *Vapours* ascend from the Ends of the Earth, the *Winds* blow, the *Clouds* roll, and God rides on them, & plays his dreadful Artillery, the *Lightning* and *Thunder*, which purifies the *Air* for us, while it makes us tremble. It kindly *deceives* our Sight, and makes Things seem *near* to us at inconceivable Distances, and our Eyes receive Objects thro' an immeasurable Space, the *Sun* and *Stars*, with Ease and Pleasure. Hereby the Light and Heat and Rains *descend* on us, in fit Proportions to make the Earth fruitful; the Grass grows for the *Cattle*, Herbs and Corn and Fruits for the Service of *Man*; the glorious Works of God are *seen* and contemplated by us, and vital *Heat* is convey'd to our Hearts, and preserv'd in our Blood. — Such is the *Firmament* which God has spread over us, the *Pavement* of his Feet, but the *Breath* of our *Nostrils*. *Moses* has told of it, as the wondrous Work of God, accompanying the *Light*, which how should it *glare*, or be at all visible, but thro' a Vehicle of *Air*? In *this*, under God, whose Visitation preserves our Spirits, *we live and move and have our Being*.

And now God gather'd the Mass of lower Waters into one Place, into one vast Body, or Collection of it, and the dry Land appeared. “*The Sea is His for he made it; & his Hands formed the dry Ground: In his Hands are the deep Places of the Earth, & the Strength of the Hills is his also.*” GOD formed it a *Terraqueous Globe*, Land and Water; both alike necessary and beauteous in their Kind and Place. He  
bad

had the *Earth* to bring forth the *Grass* and *Herb* and *Trees*, even before there was a *Sun* in the *Firmament* of *Heaven*, say *some*; but *others* chuse only to say, before its *Heat* and *Light* brake thro' the exhaled *Vapours*, drank up the *dark Waters* and scatter'd the *thick Clouds* of the *Sky*. The *Moon* and *Stars* then appeared in their *Courses*, and *Day* and *Night* commenced, *Months* and *Years*. The same *Circle* and *System* of *Planets* and *fix'd Stars*, which are beheld by us at this *Day*, but can never be eno' admir'd by the *Sons* of *Men*, shone out at once on this *Terraqueous Globe* of ours.

But as yet no *Eye* was formed to behold and view them; no not so much as the *Eye* of a *Fish* in the *Waters* of an *Animal* on the *Land*, or of an *Insect* in the *Air*. Now therefore it pleased *God* to command the *Waters* to bring forth the *moving Creatures* in them, great and small; and the *Fowl* to fly in the open *Firmament*. He fill'd the *Sea* with *Fish*, and things creeping innumerable; and the *Air* with feather'd *Fowl*, of every *Wing* and *Size*. Angels beheld with vast *Delight* the *Life*, the *Beauties* and *Motion* of them all. ---- Who could have led *Moses* down into and thro' these *Depths* of the *Sea*, and up into all these *Heights* of the *Air*, to trace out the *Original* of the *Inhabitants* of both; but only *GOD* the *Former* of them all, and the *Fountain* of *Life* unto all? For there is not the most inferior *Life* in *Air* or *Water*, but what loudly tells us of the *living* *JEHOVAH*, the *GOD* of *Moses*, *Who only bath Life in Himself*, and giveth unto all *Life* and *Breath* and all things.

*God* made 'em to propagate their *Life*; to increase, multiply in, and replenish the *Sea*, the *Air* and *Earth*. He added his *Blessing* on Them for this *End*, which is effectual to this *Day*, and without which every living *Thing* had been barren and fruit-



fruitless for Ever.---O the Riches, and Profusion of *Bounty*, in the Living Creatures that *communi-*cate the Life which they receive, thro' all *Ages* of the World, as long as *Man* and *Sun* and *Moon* shall endure.

This Power and Goodness *inexhaustible* flowed on, and rose higher and higher, till the *dry Land* was also stor'd with *Beasts*, and *Cattle* and every *creeping Thing* after their Kind; and then *MAN* was last of all formed, with a *Solemnity* and *Plea-*sure peculiar to the *Superior Creature* on *Earth*; designed to be the *Lord* of all the *Creatures* in *Air*, on *Earth* and in the *Seas*, and to bear the *Image* and *Likeness* of the *CREATOR* of all. Gen. i. 26, 27.

---ii. 7. *And God said, Let us make Man in our I-*mage, after our *Likeness*: and let *Them* have *Dominion* over the *Fish* of the *Sea*, and over the *Fowl* of the *Air*, and over the *Cattle*, and over all the *Earth*, and over every *creeping thing* that *creepeth* upon the *Earth*. So *God* created *Man* in *His* own *Image*, in the *Image* of *God* created He him; *Male* and *Female* created He them: *And God* blessed them, and said unto them, *Be fruitful*, and *multiply*, and *replenish* the *Earth*, and *subdue* it; and have *Dominion* &c.---  
The *Lord God* formed *Man* of the *Dust* of the *Ground* and breathed into his *Nostrils* the *Breath* of *Life*, and *Man* became a *Living Soul*.

What should be the *Image* of the *LIVING GOD*, in *Heaven* or on *Earth*, but *living Spirits*? *intelli-*gent and immortal *Creatures*, made after the *Power* of an *endless Life*. Who but *These* should be made for *Dominion* in one *World* or the other? *God* is the *Father* of *Spirits* and the *Fountain* of *Life*. The *Life* of *Angels* and of *Souls* is of *Him* and to *Him*. The *living Beings* in every *World* must worship *Him* that *liveth* for ever and ever, and cast their *Crowns* before *His Throne*; for they are all *crown-*ed with *Glory* and *Honour*, in *His Image* on them.

GOD

GOD is the BEING of Beings: I AM THAT I AM is his Name. JEHOVAH is but the same Name. *Eternity, Immensity and Immutability* go into the full Meaning of it. And all these also go into every *moral Perfection* of the Divine Nature. God is "therefore a "SPIRIT infinite, eternal, unchange-  
"able in his Being, Wisdom, Power, Holiness,  
"Justice, Goodness and Truth."

Man in his *Immortality* may be said to bear *some* Image of the *Everlasting Life* of God. But the *Moral Perfections* of God must necessarily be communicated to Reasonable Creatures, in a Degree and Measure suitable to their Place in the Creation of God, in order to their Acting wisely, holily, justly; with Goodness and Truth. The *Apostle* tells us that *this* was the Image and Likeness of God; wherein Man was created, and to which He is in part restored in his Sanctification. Eph. iv. 24. *Renewed in the Spirit of your Mind, and after God created in Righteousness and true Holiness.* Col. iii. 10. *Renewed in Knowledge, after the Image of Him that created him.*

MAN is a *living Soul*, not only in respect of Immortality, but as he is an *Intelligent, Self-conscious* Creature, made a *Law* to Himself, and for *Self-Government*; an Agent by Counsel, accountable to God, to his own *Conscience*, and to the *Societies* to which he belongs. He feels and shows the *Work of the Law written in his Heart, his Conscience bearing him Witness, and his Thoughts excusing or accusing,* and binding him over to the *Eternal Judgment of God*, Rom. ii. 15, 16.

Sense, Reason and Experience do all testify to us that the other *Animals* on Earth are not such *Living Souls*, as these which we feel within our Selves. As they have no *Conscience of Right and Wrong*, so no *Knowledge or Fear of a holy Maker and Judge*. They are not capable of contemplating

ing God in his Works, nor of giving Glory to him in Acts of Worship and Obedience. But *the Soul of Man* is as evidently made for those Exercises of Religion, to glorify God with his Body and Spirit; having the *Presages* of a future and everlasting State in present Hopes and Fears.

Now *Moses* is the *first* who told the Sons and Daughters of Men in *Writing* of their being created these *living Souls*, for these superior and holy Ends. And this is the *first Thing* he tells them concerning Themselves, which highly becomes a *Revelation* from God, to let us know our Selves to be the *Offspring of God*; that He has taught us more than the *Beasts of the Earth*, and made us *Wiser than the Fowls of Heaven*, and expects more from us. This stands excellently well in the Account given us of our *Creation*. God knows the *Soul* which he has made, and tells it *what* it is, & leads it to *Himself*, by showing it his own *Image* in it self.

No Writer before *Moses* has told Mankind how they came into Being, in what a *Glory* they were created, in what Rectitude and Perfection. And surely a *Revelation* from God to Man should begin with such an Account of his *Original* and first State; "*Who made him, how he was made, what he was made for; that God made him very good, and for Himself; for Glory to Himself from Man, and for Blessedness in Himself unto him.*"

Thus *Moses* writes of *GOD* who was before the World, and of His making it in such a Manner as becomes the Wisdom, Goodness, Holiness and Eternal Power of *Göd*. *Moses* could never have undertaken and perform'd *This*, but under the Inspiration of God. Known to Him, and to Him alone, are all his Works from the Beginning to the End. Had *Moses*, or any One else, presum'd to have told the Manner and Order of the Creation



of their own Head, they had justly incurr'd the fearful Words of the ALMIGHTY out of the *Whirl-wind*, Job xxxviii. 2,-- 6. *Who is this that darkneth Counsel by Words without Knowledge? Gird up now thy Loyns like a Man; for I will demand of thee and answer thou Me. Where wast thou when I laid the Foundation of the Earth? declare if thou hast Understanding. Who laid the Measures thereof; if thou knowest? or who hath stretched the Line upon it? Whereupon are the Foundations thereof fastned? or who laid the Corner-stone thereof? Or who shut up the Sea with Doors, &c.*

*Moses* was the boldest Man that ever wrote, the most daring and insolent, if not inspired from on High. Yet what can be more Reverend and Awful before God, than all his Words concerning Him and his Works! ---- What a Presumption had it been to have pretended to tell, Who the first Parents of Mankind were, how they came into Being, what God said to them, where he put 'em, and how they behav'd; if it were not from certain Tradition from the Mouth of *Adam*, or by immediate Inspiration from Heaven? This Man *Moses*, the wisest and meekest upon Earth, had shown himself the vaineest and proudest, to write as he did at the End of two Thousand Tears, without a certain Record left him to copy after, or the certain Impulse and Dictate of the SPIRIT OF GOD. But if God spake to him, and by him of his own Work, then the meeker he was the more suitable for God to speak by; for *He resisteth the proud and giveth Grace unto the lowly.*

It looks indeed as if God spake to *Moses* in that he tells us that *Man* was created last of all the Works of God upon Earth. The Earth and the Creatures on it were made for *Man*, by *Moses* his Account; no doubt therefore but they were made before him. *Man* being the Top, the Crown, and

Lord

Lord of the lower Creation, it was finished and perfected in his Formation. It agrees to the Wisdom, Goodness and Bounty of the Great CREATOR, that it was so. Thro' the whole Creation the *less perfect* was created *first*. The Advance is *gradual*, by *Moses's* Account; from Earth to Grass, from Grass and Trees to Cattle & creeping Things, and then to *Man* in the Image of God.

*Man* had no more any Hand in his own Coming into Being, than any of the Inferiour Creatures. "It was an Honour and Favour to Him to be made *last*. God built and furnish'd him a *Palace* for his Reception, being design'd to be the *Prince* and *Viceroy* here below. He did not come into an empty *naked* World, but found it richly stor'd with every Beauty and Bounty for Soul and Body. He had the *Glories* of the whole finished Creation for his *Mind* to contemplate, and all the *Stores* of Nature to regale his *Appetite*. Here was every Thing for Delight as well as Need; all that his Soul could wish for: Eno' to entertain his *Wonder* and raise his *Gratitude*, and fill him with *Adorations*. This was as became the Work of God.

Again that *Man* should be created with more *Solemnity*, *Pause* and *Pleasure*, than the other Creatures, as *Moses* relates, is a Circumstance as credible as it is agreeable. God had said, "Let the Waters bring forth the moving Creature, and let the Earth bring forth the living Creature; but when the Formation of *Man* comes on the *Style* alters; and Reason good, on the Account of GOD, in whose Image *Man* was to be made. The words of God therefore were, "Let Us make *Man* in Our Image, after Our Likeness, and let Them have Dominion. It was meet for the High GOD to put this Honour on His Own Image, in the Creature form'd for *Dominion*, and his own *Worship*. Honour and Majesty is put upon Him in his Superior Nature,

Nature, and therefore also in his Coming into Being. Psal. viii. 5, 6, 7. *Thou hast made him a little lower than the Angels, and crowned him with Glory and Honour; Thou madest him to have Dominion over the Works of thy Hands, and hast put all things under his Feet.* God pleased to distinguish this his crowning Work before he made Him, and in making him, and afterward. He spake of Him, as he made him, as having a special Delight in the Sons of Men; "Let Us make Man, Our own Image upon Earth, a living Spirit, a rational & immortal Soul. This is said for Man's sake, as if he call'd a Council about forming him; that Man might reverence Himself, and love and praise his Maker. q. d. Let Us form this Creature for Our Self, in Knowledge and Sanctity, and for Immortality; to worship and obey Us, and be blessed in the High Enjoyment of our Favour for Evermore.

Man is sacred and dedicated to that Glorious TRINITY or GODHEAD, Who thus spake of him in the Day of his Creation. His reverend and dutiful Answer must be ||, *GOD that made us this Soul! The Spirit of God hath made me, and the Inspiration of the ALMIGHTY giveth me Understanding: For the Spirit of Man is the Candle of the LORD.* Moses his account of Man's Formation highly becomes a Creature so Endowed from on High. The whole Account is worthy of GOD and of his Work. Less should not be said of it, and more ought not.

To go on: That Man should be created Male and Female, and but one Man and Woman, highly agrees to the Wisdom and Purity of God. That it was so, none but God could tell; unless the Tradition might be had from Adam and his immediate



Sons. That it *should* be so is in all respects desirable ; Even that all Mankind, thro'out all Ages, might be of *one Blood*, one Family, the Children of one Father and Mother, and love accordingly : And that according to the Original Pattern, only one Man and one Woman should joyn themselves in *Marriage* thro' all Generations ; to preserve a chaste, a godly, a robust and healthy, and so a happy *Seed*. This is the *Reasoning* of the HOLY GHOST upon this Subject, toward the End of the *Old Testament* : Mal. ii. 15. *Did He not make One ? yet had He the Residue of the Spirit : And wherefore One ? that He might seek a godly Seed. Wherefore take Heed to your Spirit, that none deal treacherously with the Wife of his Youth.* The plain Meaning of the Prophet is this, God made but *one Adam* and *Eve* at first, as *Moses* tells us. He could have made *ten* or *twenty Females* for the speedy Propagation of Mankind, and to replenish the Earth, fast with Inhabitants. And if ever there could be Reason to think that God would allow more than *one* Woman to a Man, it had been to *Adam*, when the whole Earth was without another Inhabitant, and it could be peopled but very slowly from one Pair. Yet even in this Case God made but *one Eve*, and instituted the Purity of the Marriage Bed therein ; that no one in any Case, or on any Pretence, should ever take more Wives than one at a Time, or break the Marriage Covenant by lusting after any other Woman. --- And now, how worthy this Account of *Adam* and *Eve*, alone in the World, is of God their Maker, let the Experience of all the World speak, from the manifest and manifold Confusions to Persons and Families, to Body Soul and Estate, from having more Wives than one, or from the impure Mixtures of Fornication and Adultery. How necessary and honourable is Chastity and *holy Matrimony* to Mankind, whether we consider our  
selves

selves as reasonable, or as religious social Creatures ? The bodily Health is consulted by the Law of *Marriage*, and the Health of the Soul more : It was meet therefore for the Father and Preserver of Men to make This one of his *first* Laws and Institutions, as *Moses* tells us He did.

As One says, " Since *Adam* was confined to one Wife, it is a sufficient Intimation that his Sons " should be so ; and that the Bond of Marriage is " not to be dissolved at Pleasure. So our Lord *Jesus* has taught us to reason ; *Mat. xix. 3,---8.* *The Pharisees came unto Him, tempting him and saying, " Is it lawful for a Man to put away his Wife for every Cause ? And he answered and said unto them, " Have ye not read, that He which made them at the Beginning, made them Male and Female ? and said, For this Cause shall a Man leave Father and Mother, and shall cleave unto his Wife ; and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath joyned together, let not Man put asunder. They say unto Him, Why did Moses then command to give a Writing of Divorcement, and put her away ? He saith unto them, Moses because of the Hardness of your Hearts suffered you to put away your Wives ; but from the Beginning it was not so. No Permission or Indulgence to any in Times past, no not to Abraham or Jacob themselves, or to any of their Posterity, may be pleaded for an Exemption from this Original Intention and Constitution in Man's Creation ; but this must determine Us, — Adam had but one Wife, " Eve had but one Husband.*

In the next place, *Moses* tells us that as soon as God had form'd this lovely happy Pair, and brought them together, He blessed them. A Particular truly becoming the Father of their Spirits ; the Former of their Bodies, and the Lover of his Own Image in them. He had made 'em holy, wise, perfect ;

fect ; for Happiness in one another, and for Blessedness in Himself and in a better Life ; and no wonder that He *blessed* 'em, rejoycing in his own Work. He blessed the *Fish* and the *Fowl* as they came into *Being*, and so the other Living Creatures that were made to propagate and multiply ; for his Work was all *Honourable and Glorious* ; but the Blessing of *Man* far exceeded that on the inferior Creatures ; as He was made greater and better than they. — Let the Sons and Daughters of Men know, that God most High is as ready to *bless* 'em all as to make 'em ; and to *bless* 'em particularly in their *Marriage* and *Family* Relation : And that as he has fill'd this World with Variety of *Blessings* for them, so he gives them with a Blessing, and has greater Blessings than these in Store for them, if they will know and love and fear their MAKER ; even all *Spiritual Blessings in Heavenly Places in CHRIST JESUS*.

*Moses* certainly wrote as an *Historian from GOD*, in telling us with what *Pleasure* God looked on *Man*, and on the inferior Creatures also, in the Day he made 'em ; and how he bestow'd his *Blessing* on them. It belongs to a *Father* to *bless* his *Offspring*, from the Love he bears to 'em. And could it be possible that God should make *Adam* and *Eve* in his own *Likeness*, and put them together, without a solemn *Benediction* ?

By this *Blessing* God join'd them together in *Holy Marriage*, --- And O what a *Wedding* was it ! God gave the *Bride*, and *bless'd* the *Match* of his own making. --- This Institution of Marriage, upon the Formation of *Man male and female*, is a pure and evident Token that God spake by *Moses*. It agrees to the whole after Current of *Scripture*, thro' both *Testaments* ; to the *Seventh Commandment* in particular, and that every One possess himself in *Sanctification and Honour*.

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To go on. By *Moses* Account of the first State of Man, it appears that *Adam and Eve* were created with *Understanding and Speech*, and with the *Powers of Reason in Perfection*: Also with a Knowledge of the *Brute Creatures* necessary for *their Dominion* over them: And moreover, that in Things necessary for them to know, but above the Reach of Humane Understanding, they were favoured with *Supernatural Revelations*, or *Inspiration* from on High. And certainly this is as became Him whose Work is perfect, who beheld it and lo it was all very good. It was necessary for *Adam and Eve* to be endowed with Knowledge and Speech, and not to have These to acquire; for then had the lower Creation been without a Head or Ruler, and the Work of God had herein been greatly defective. --- *Moses* tells us therefore that as soon as our first Parents were created, God spake to them, and They to one another. God made Man a Soul and Mouth, and inspired him with a Knowledge of Himself and of his MAKER. The Man and his Wife upon the first Sight of each other had a perfect Apprehension of their Relation and mutual Obligations; and knew Themselves to be designed Parents of a numerous Posterity, to people the Earth. --- They knew also, by *Moses* Account, all the *Beasts* of the Earth; had an Understanding given them of the Nature of the brute Creatures; who were therefore bro't to *Adam* to receive their Names from him; which was his first act of *Dominion* over 'em, and a wondrous Proof of their Subjection to him, and a much more wonderful Evidence of that natural Wisdom and Sagacity with which he was endued: That at the first Sight of any of the Creatures he could look into them, see their different Natures, and name them agreeably.

It was a mysterious Dominion that *Adam* enjoyed, incircled by the various inferior Creatures, the Lion and the Bear together with the Sheep and Doves, to know what he would call 'em: Gen. ii. 19, 20. *Out of the Ground the Lord God formed every Beast of the Field, and every Fowl of the Air, and bro't them to Adam to see what he would call them; and whatsoever Adam called every living Creature, that was the Name thereof.* Methinks the Angels ministred with Pleasure on this Occasion, & heard the Man give every Creature its proper Name. Or rather as One says, "God by a special Instinct directed 'em to come to Man as their Master and Owner. God gave him Livery and Seisin of them all, as the fair and great Estate he had endow'd him with, and put him in Possession of it all. The Creatures, as it were, did Homage to Him as their Sovereign. And they would have remain'd obedient to him, if he had been so unto his God. But when he lost the Image of his God, the Creatures lost also their Awe and Fear of him. All this now is worthy of God, and honorary to Man in his first State.

See again what a mighty Knowledge *Adam* was inspired with on his first Sight of *Eve*. Read how he received Her from the Hand of God, into his own Arms. Words worthy to be written with a Pen of Gold, and graven with a Diamond on the Heart of all his Offspring. Gen. ii. 22, --- 25. *And the Rib which the LORD GOD had taken from Man made He a Woman, and bro't her to the Man. And Adam said, "This is now Bone of my Bone, and Flesh of my Flesh! She shall be called Woman, because she was taken out of Man. Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife; and They shall be one Flesh. And they were both naked, the Man and his Wife, and were not ashamed.*

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He knew her to be a *Rib* of Himself, his own *Flesh and Blood*, taken from his very *Heart*, as soon as he saw her. So *Christ* loves his *Church*, for out of his own *Side* it was formed. Who, but *GOD* only, could inspire *Adam*, in a Moment, at first Sight of *Eve*, to cry out,--*Bone of my Bone ! a Piece of my self !* taken out of me, to be again joyned with me, and be *One* with me for Ever ! Therefore shall a *Man* leave his *Father and Mother* and cleave to his *Wife* ! What a *Prophecy* was this ! fulfilled thro' the *Earth*, however degenerate it is become, unto this *Day* ! How should *Adam* in an Instant know any thing of being a *Father & Mother* and of having *Children* ! and what the *Temper and Manner* of these *Children* should be, in this grand *Article* of *Life*, thro' all *Generations* ! What a *Flight and Compass* of *Thoughts* was this ! beyond the *Ken* of *Angels*, who look'd on and saw this *Interview*, and heard the *Salutation*, and understood not one half of it --- This was the *first Time*, that by the *Mouth* of *Man* was made known to the *Angels*, the manifold *Wisdom* of *God*.

“ That *Adam* (says a late most Ingenious *Author* †) should have a perfect *Idea* of *Father* and *Mother* before there was any such thing, and of the *Affection* and *Endearment* arising from that *Relation* ; and at the same time see clearly a *Second Affection* arise from the *Marriage* of a *Stranger*, and getting the *better* of the *Ties* between *Parent* and *Child* ; is a *Problem* that must puzzle all the *Infidels* in the *World* to explain. No *Penetration* of the *Humane Mind*, nothing but express *Revelation* from *God* to *Adam*, can account for this *Prediction*. ---- What *Idea's* were here in *Adam's*

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† See *Revelation Examined*.



Mind before there were any *Objects* for them ! the Idea of Parent and Child, of the paternal & filial Affection, and of a Love succeeding these and surmounting them, that should be *Universal* thro' all the Generations of Men upon the Earth ! These are Perceptions, most agreeable for *Adam* to have on the Sight of *Eve*, and yet utterly impossible for him to have in any natural Way."

Nor is it conceivable that *Moses* should *imagine*, and feign these Tho'ts for the Head and Mouth of *Adam* : But if *Moses* wrote them from God, then all is plain and easie. The *Revealer* was the same both to *Adam* and *Moses*, and what was *Prophecy* in One, was *History* in the Other.

And thus we see how worthy an Account we have from *Moses* of the *first State* of Man, with respect unto that *Perfection* of Knowledge and Wisdom in which he was created. Nothing could be more to the Glory of the CREATOR, nor be more honourable to the *Creature*, than this Account. Certainly the Wisdom of *Moses* could never have gone into all the Particulars before cited, but it is GOD has spoken to Him and by him. GOD who *inspired Adam* to speak and act, *revealed it to Moses* ; or it had never enter'd into his Heart.

I pass on to *another Point*, which *Moses* could never have tho't of, and that is the Institution of a SABBATH to Man, from the Day in which he was created ; together with the Reason for God's Sanctifying the *seventh Part* of Time. Gen. ii. 1, 2, 3. Thus the Heavens and the Earth were finished, and all the Host of them ; and on the seventh Day God ended his Work which he had made ; and he rested on the seventh Day from all his Work which he had made : And God blessed the Seventh Day and sanctified it ;

*because that in it He had rested from all his Work, which God had created and made.*

It is highly agreeable to *Reason*, and seems to me a plain *Dictate* of the Religion of *Nature*, that *some Portion of Time* be *statedly Holy to God*, and for the Reverend *Worship* of Mankind, as Social Creatures ||. What that *Part of Time* is, seems to me *beyond* the Power of Man's Reason to determine, whether a *third*, a *fifth*, a *seventh*, or a *tenth*. God must therefore reveal his Mind to Man in this Point. And He must do it *early*, as *Moses* tells us he did, even as *soon* as the Creation was finished. God let our *Parents* know immediately, that the *Seventh* Part of Time should be for ever *holy to Himself*, and for Exercises of *Worship* unto *Mankind*, Solitary and Social, to all Generations.

How well did this become the *Proprietor* and Lord of Man, Lord of his *Life and Time*, and of all his *Powers*, of Soul and Body ! How did it become his own *Glory*, and his Creatures *Duty and Happiness* ! that Man should render to Him a perpetual publick *Acknowledgment* as his *Creator*, and herein enjoy a *stated blessed Communion* with Him ! growing in his *Likeness and Love* all his Days upon the *Earth*. God's *Regards* to Himself and us are manifest in a *Sabbath*. And it is meet to be his *first* Ordination to his Creature Man, his *first* Injunction, *Commandment and Law* to him ; that Man's

|| If God must be worshipped, there must be a *Time* for it. The *Author* of all our *Time* deserves a Share in it. The *Affairs of this World* can't claim it all ; the *Expectation of a better* challenges a part. A Mind full of earthly *Cares* is unfit for Attendance on God. We may not take his Name *lightly* and in vain. The *Time for Worship* should be *stated*, that it may be remembered and prepar'd for. One Day in *Seven* can't be tho't too much for God and our Souls. His *Dignity* and their *Value* forbid us to think so — See the Religion of *JESUS* delineated.

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*first Day should be a holy Sabbath unto God.---What else should it be? Thou art worthy, O Lord, to receive Glory and Honour and Power! for thou hast created all things, and for thy Pleasure they were and are created, Rev. iv. ult.*

Surely reveal'd Religion must begin with the Institution of a Sabbath, and it can subsist by nothing less than the Observation of it. The Consideration of *this* is a shining Ray on the Face of *Moses*. The *first* Thing God provided for, was to be worshipped by his Creature for ever, in the most open and solemn Manner; the Salvation of his Creature depended on it, and His own Glory from him. And none but *Moses* ever gave the Reason why the *Seventh* Part of Time is sacred to the Worship of God, namely, because God had finished his Work in the Space of *six Days*.

Here is a sufficient Reason why *this* is the Part of Time declared to be *morally Holy*, and therefore to be put into the *Moral Law*, when given from Heaven; as *Exod. xx. 11*. It is a Reason becoming the MAKER of Man, his Lawgiver and Judge! meet to be given to *Adam* in Paradise, and meet to be given from *Sinai* to the Church.

The Sabbath was made for *Man*; as *Christ* has told us: Therefore as soon as *Man* was made the Sabbath was given to him. It is a good Day for Man, for *Soul* and *Body* both; for our Families especially, our *Sons* and *Daughters*, our *Men* and *Maid Servants*. These therefore are named in the Commandment, and even the labouring *Cattle* at our Doors. *Rest is good*, under the Curse of Toil and Sweat which Sin has bro't upon us. But *holy Work is better*, the Exercise and even Labour of the Mind Heart and Affections, in Contemplation Prayer and Praise, in holy Communications, in reading preaching and hearing the Word of God. This is the *true Rest* of a Soul devoted to God, and



and under the Attractions of Heaven, at the returning Seasons of God's own sanctifying. See *Psalms* xcii. 1,---5. cxi. 1,---4.

Justly have the Books of *Moses* been always read in the worshipping Assemblies, both of *Jews* and *Christians*, every *Sabbath Day*; He being the first Man that has written of a *weekly Sabbath* for Man, from the Beginning of the World unto the End of it. The number *Seven* seems accordingly honoured in the *Course of Nature*, more than any other, by the *Moon* in its constant Changes.

*Seven* has been the *Ancient* and honour'd Number among the *Nations* of the Earth. They have measur'd their Time by *Weeks* from the Beginning. The Original of this was the *Sabbath* of God, as *Moses* has given the Reason of it in his Writings. No wonder then that *this* Number is honour'd thro' the *Book of God*. *Noah* waited *Seven* days, and sent out the Dove again. *Balaam* seems to have a superstitious Regard to this Number; "Build me seven *Altars*, and prepare me seven *Oxen*. At *seven* Years End was the *Sabbatical Year*, and the *Jubilee* to the Children of *Israel* at the End of seven times seven.

*Seventy Weeks* (of Years) were determined upon the *Holy City*, in the Prophecies of *Daniel*, for the Coming of the *Messiah*, the Anointing of the most *Holy*. And if we look into the *Revelations of John*, the last Book of Scripture, the *Sevens* multiply upon us; the seven *golden Candlesticks*, seven *Stars*, seven *Horns*, seven *Eyes*, seven *Angels*, seven *Spirits of God*, seven *Thunders*, seven *Vials*, the seven last *Plagues*. There seems something very particular in the *HOLY GHOST*'s fixing so much upon *this* Number: And what should be the *Key* to it? but the Beginning of the Writings of *Moses*, the first *Pages* in the Book of God? his finishing his glorious Work in *Six Days*, and consecrating

secrating the *Seventh* to be a Holy Sabbath to Him-  
self.--- The Number *Seven* is made Honourable to  
us; both in the *Works* of God and also in his *Word*.  
His Word agrees with his Works herein, and it  
is a Testimony for *Moses* that God spake by him.

It should endear and make Venerable the Name  
of *Moses* to us, that we are thus let into the *Rea-  
son of a Sabbath* to the Church and People of God  
thro' all Times. It was meet that the wise and  
good God should *fix* it thus, and *reveal* it thus, from  
the Beginning. Mankind have *never* been with-  
out a Sabbath, nor *ever* will be.--- We thus *triumph*  
in the Sabbath day, and in *Moses* by whom God  
made it known to us. We sing the *Song of Moses*  
and celebrate our Sabbaths. We remember that  
the *first Thing* he speaks of to us from God is the  
*Sabbath*. We remember how *awfully* he charges us  
to observe and keep it. *Exod. xxxi. 12, 13, 14.*  
The Name of *Moses* was venerable to *Nehemiah*  
on this Account. *Nehem. ix. 13, 14.*

Let us keep the *Holy Day* with Joy, in Memory  
of the World's *Nativity*, in Remembrance of God  
our MAKER. Let us wish to keep our Sabbaths al-  
ways, as our *first Parents* did their *first Day* unto  
God. God sanctify us on the Sabbath Day, as  
He has sanctified that to us. Let us every *Lord's*  
*day* remember the Law of *Moses*, God's Servant.  
Let *Moses* the Servant, lead us to CHRIST, the SON,  
in his own House. JESUS honoured the Sabbath,  
and did it greater Glory than *Moses*. *Moses* wrote  
of it, and JESUS wrought his Miracles of Grace on  
it. JESUS preach'd on it, so as never Man spake.  
The *Jewish Sabbath* was *buried* in the Grave of  
JESUS; the *Christian Sabbath* *rose* with Him on the  
*first Day* of the Week. Then he *rested* from his  
more glorious Work of our Redemption, made  
his *Visits* and sent down the HOLY SPIRIT thereon.  
We yet sanctify the *Seventh* Part of Time, to the  
Honour

Honour of GOD our *Maker, Redeemer & Sanctifier*.  
 To the ONE GOD, *Father, Son, and Holy Ghost*, be  
 Glory in the Churches of his Saints, while Sun and  
 Moon, Day and Night endure! "Glory be to  
 "the FATHER, to the SON, & to the HOLY GHOST;  
 "as it was in the Beginning, is and ever shall be;  
 "World without End. Amen.

I have insisted the more upon this great Point,  
 (the very first by *Moses* Account after the Creation  
 of *Man*, and of the last Importance to his Felicity  
 and the CREATOR's Glory) because I find it wholly  
 omitted by a most Ingenious Writer, while he selects  
 three other Things from *Moses* Writings, which he  
 well observes did require a Revelation in the State  
 of Purity; namely, Food, Marriage and Language.  
 But certainly the Sabbath stands as plain in *Moses*  
 Account, and equally call'd for a Revelation from  
 God; even that Part of Time which should be for  
 ever sacred from Man, to the solemn public Wor-  
 ship of God. For as Man was made for Worship,  
 and also for worldly Works, so there must be a *Sab-  
 bath*, or holy Rest, made for Man: That is to say,  
 a Portion of Man's Time sacred to God. Of this  
 Man's Reason and Conscience would easily tell  
 him in his perfect State, but could not (I con-  
 ceive) discover what that just Proportion was.  
*Moses* lets us know that this call'd for a Revela-  
 tion from God to *Adam*, and accordingly the LORD  
 God separated and blessed the seventh Day. That  
 it must be a Seventh, and the Reason why a Se-  
 venth, could be known only by Revelation. And  
 this I take to be a grand Instance and Argument  
 of the Credibility of *Moses* History; that whereas  
 some Time must be Holy to God from Man, the  
 Proportion is given by Him, and by none before  
 him, with the most secret and illustrious Reason of  
 it.

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This *Proportion of Man's Time* is found by Experience so convenient and sufficient, that none can be fix'd on by the Wit of Man alike suitable and fitting. And *This* is so great a Thing in the History of *Moses*, in the Religion of *Man*, and in the Worship of *God*, and is so plain a Thing in the sacred Story, that I could by no Means omit it, nay could not but *inlarge* on it as a chief Strength and Beauty in the Argument before me. I wish that all Christians were duly sensible how great a Thing the *Sabbath* is in true Religion, according to the Scriptures of God, from the Beginning to the End of the World.

The only *Exception* to what I have advanced from this *early* Mention of the Institution of a *Sabbath* in the Writings of *Moses*, that I have met with, is this: "That we don't find the least Hint  
" of the *Observation* of a Sabbath in all the *Patri-*  
" *archal State* from the Days of *Adam* to that of  
" *Moses*; and therefore it is probable that *Moses*  
" mention'd it in his Account of the Work of  
" Creation only by Way of *Anticipation*, after he  
" had received the *Decalogue* at *Sinai*; where  
" finding it given as a Reason for the *fourth Com-*  
" *mandment*, That in *six Days* the Lord made  
" Heaven and Earth, the Seas and all that in them  
" is, and rested the *seventh Day*, wherefore the  
" Lord blessed the Sabbath Day and hallowed it;  
" he from thence took *Occasion* in the Beginning of  
" his *History* to mention God's resting from all his  
" Work, and blessing the *Seventh Day*.

If this manner of *Arguing* had come from the Mouth of an *Infidel*, I should have overlook'd the Weakness of it from his *Prejudice* against *Revelation* from God; but from the Pen of a *Believer* and a Christian Doctor, I can impute it to nothing but his *low Esteem* of the Sabbath, from an unhappy Education in that too common *Prejudice* prevailing in  
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*A DISSERTATION on the three*

some *Christian Schools*, to the unknown Injury of true Religion and vital Piety. The *Verity of Moses* is indeed impeached, as well as one eminent Signature of his *Inspiration* from Heaven thrown up, by this lame Concession, from the *Silence of Scripture* concerning the Observation of a Sabbath before the Flood. Whereas the whole *Current of Scripture* from the Days of *Moses*, thro' the Writings of the *Prophets*, *Evangelists* and *Apostles*, is strong for a *Weekly Sabbath*, as a most necessary and important *Means* of Religion in the Church of God.--- "Is it not then by far most probable, " that the most *Ancient Patriarchs* did according " to this early Appointment, recorded by *Moses*, " observe it as a Day of Rest from Labour, and " for the Worship of God their Creator? And " that *one Day in Seven*, as divinely appointed, has " run thro' *all Dispensations*, both before and " after *Moses*, and must remain to the End of the " World † ?

The Thing next related by *Moses* is that a *Paradise* was prepared for our *first Parents*, in their State of *Innocence* and Rectitude. The Earth was it self indeed a Paradise, but some One of the finest and richest Spots in it was singled out for *Man's* first Residence & Dwelling. Gen. ii. 8, 15. *And the Lord God planted a Garden Eastward in Eden, and there He put the Man whom he had formed; to dress it and keep it; where He had made to grow every Tree that is pleasant to the Sight and good for Food.*

As the Sabbath had been given for the *Soul*, the better Part of *Man*, so was this Garden prepared for him as an *imbodied Spirit*; to gratify his *Sight*,

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† See a late Treatise, *Faith and Practice*, in 54 Sermons, on the Principal Heads of *Christian Religion*. Sermon 31,

Smell, Taste and Hearing ; by every Sense, and Bounty of God, to draw forth his Heart to Him, his magnificent and munificent CREATOR.

Here *Adam* and *Eve* walk'd together, contemplated and discoursed, eat and worship'd. The *Birds* sang in the Branches, the *Trees* were laden with painted *Fruit*, the *Plants* were covered with *Flowers* of the sweetest Odour, and *Streams* of pure Water ran by the green shady Walks. A Scene meet to typify and represent the *Heavenly Felicity*, which is therefore call'd by the Name of *Paradise*, and figur'd out to us by the *Garden of God* with the *Tree of Life* in it. Rev. xxii. Man's first State continued in, had been as like to *Heaven* for Happiness, as could be on Earth.

We read of the *Trees of Eden in the Garden of God* : Ezek. xxxi. 9. *Eden* signifies *Pleasure*. That must needs be a Place of *Delights*, which is meet to be called the *Garden of God*. --- What a *Garden* was this? of God's own forming and laying out? of his own settling and planting? of his own preparing for the Creature of his peculiar Delight, made in his Image and Likeness? There was doubtless a Collection of every Thing pleasant and fair for Delight, and all ranged in the most beauteous Order. --- Souls know no higher Comparison whereby to express their Delights in GOD their Maker, Saviour and Sanctifier ; nor His in Them ; in and with whom He still walks as He did with *Adam* and *Eve* in *Eden* : Cant. iv 12, --- 16.

The Scituation of the *Earthly Paradise* seems to me a vain Enquiry. After *Sin* had blasted it, it might become one of the most barren and waste Places, even before the *Flood* ; as the *Garden of Israel* became after their Iniquity and Punishment was full. The *Flood* tore the Surface of the Earth in pieces, and the Spot where *Paradise* was may be now a Lake of Water, or a craggy Rock. *Moses*,



I think, only pointed to the Place where about it was, by the new and present Rivers that are since the Disruption of the Earth. We must no more think of any *Paradise* here below, there is no such thing to be found. If there had ever been another, it had been in the Gardens of *Solomon*, but *Vanity and Folly and Death* soon convinc'd the *Monarch* that no Labour or Expence of Man can recover any *Earthly Paradise*.

And indeed the *first Paradise* had been nothing, without *Purity, Rectitude and Immortality* in it. As soon as *Sin* entered, and *Death* by *Sin*, Man found no more any *Paradise* in *Eden*, but fled, hid and was driven out of it. And so 'tis as to all our Imaginary *Paradises* regain'd here, in a State of *Sin* and *Death*. After all the *Fatigue* in the Experiment, or Attempt for them, we must write on 'em the Words of *Solomon*, which in Effect call 'em a *Fools Paradise*, Eccl. ii. 4,---II.

The *Air* without, and *Wisdom* within, was such in the *Paradisaic* State, that our Parents needed no *Covering*. The *Man* and his *Wife* were *naked*, and were not *ashamed*. This is admirably well said of a State of *Innocence* and moral *Perfection*. The *Purity* and *Wisdom* of *God* dwelt in them, and they could have nothing to blush at. This was the *better*, the *Superior Part* of *Paradise*; far more than all its delicious *Fruits* to the *Eye* or *Palate*, or than the perfum'd serene *Air* to their *Nostrils*. Their *Paradise* was *within Themselves*, and so is every wise and good *Man's* in the *Grace* of *God* within him. The obedient *Animals* about them were nothing to their own *Obedience* to *God*; His *Spirit* in 'em and *Image* on them. This made their *Heart* glad, their *Face* to shine, the *Air* calm, and the *Fruits* delicious. "By the *Fall* we have lost, as *One* well observes, the true *Notion* of *Honour* and *Shame*". There is nothing shameful but *Sin*, but

but every thing is good and great that belongs to Virtue and Sanctity. It is more than Chains to the Neck, Bracelets to the Arms, or a Crown for the Head. There is no Paradise *regain'd*, but in that *Regeneration* which CHRIST preach'd to *Nicodemus*, and which his Gospel produces in his Elect and Sanctified. We must be *created* anew after God, in Righteousness and true Holiness, and be made *New Creatures*. This is the *Shadow* of the Paradise past, and the *Earnest* of that to come.

Let our Meditation of the *One* end in nothing short of the *Other*. The *Bible* begins there and ends here. Rev. xxii. Surely it is as the *Revelation* of God should begin and end. God meant Man *two Paradises*, the one in the Way to the other. By Adam's losing the first, the other also is lost to most of his miserable Children. If the *first* Paradise had been kept, dress'd and improved, we had not fail'd of the *second*. But O the *Shame* and Misery to Mankind, when we reflect --- how soon the Enjoyments of a *Paradise* were all forfeited and lost ! all vilely thrown away as a Thing of nought !

How ungrateful to God, and unnatural to Themselves, was *this Sin* of our first Parents ! We are driven from the Joys of Paradise, into the sorrowful Consideration of the Crime and Guilt of *Man's Apostacy*. From a *Garden* of highest Peace and Pleasure, we pass into an *Hospital* of Diseases, Sores, Pains, Anguishes both of Soul and Body ! into the Agonies of *Death*, the Putrefaction of the *Grave*, and the Torments of *Hell* for Evermore.

O dismal *Change* of State and Place ! from the Paradise of God, to the Pit of *Devils*. Legions of *Angels* had fell from the Heights of Heavenly Glory before this ; had *left their first State*, and were *cast down into Hell*. They are in *Chains of Darkness* reserved unto *Judgment*, 2 Pet. ii. 4. Jude v. 6.

v. 6. *Lucifer*, (the Prince of these fallen Angels, the Devil and Satan, that Son of Pride and Malice) could not bear to see a Spirit in Flesh in the Image and Favour of God, in a Paradise on Earth, while he was sunk down to Hell, accursed. He therefore in Spite to God and to his happy Creature Man, in his accursed Hatred of the Image of God in One so much his Inferior in the Order of Creatures, meditated (and alas accomplish'd) Man's Loss of his Original Holiness, his Ejection from his earthly Paradise, his Forfeiture of the Heavenly, and Condemnation after him to a Hell of everlasting Burnings. And now let us see by what Means he effected this his devilish Design.

Only the Writings of *Moses* let us into the Original of Evil. That God is good, and that He must needs make all things good, and Man so in a singular manner, is agreed on all Hands. But whence then should Evil come? This is a Difficulty that has puzzled all Men, who have not seen or us'd the Key of Scripture. That only opens to us the Gates of the Shadow of Death, and shows us the Goodness and Holiness of God, without the least Imputation from all the Misery and Ruin, that Man by the Instigation of the Devil has bro't upon himself.

The greatest Wonder is, how Sin could enter into any of the Angels of God, in their Superior State of Knowledge and Wisdom, Goodness and Holiness. And the Guesses of learned & pious Men are very vain, I fear, in this Point, if they venture further than the SPIRIT OF GOD has led 'em, in the few Hints given of this tremendous Matter in the written Word. There we read of the Condemnation of the Devil, that it was for Pride: 1 Tim. iii. 6. The most probable Account that can be of the Sin of Angels: that there was some Discontent, Emu-  
lation



lation or *Envy* among them, or some *Aspiring* to be as the *MOST HIGH* ; to which Sin he prompted our Parents also, and prevailed.

This was the *Original* of Sin and Misery ; probably long before our Earth was created and Man upon it. And when *Angels* saw the Delights of God in the Sons of Men and shouted for Joy, the *Devils* were filled with Madness and Vexation at it, and set themselves to destroy this pleasing Workmanship of God.

We are greatly obliged to *Moses*, in the Hand of GOD, for this Discovery to us of the Cause the Way and Means of our Ruin. We are deliver'd from the vain and *absurd* Imagination which others have gone into of an *Evil God*, as well as a *Good One*. A most *impious* Principle, and pleasing eno<sup>r</sup> to the *Devil* ; to make a *God* of him, and give him a Throne like the *Most High*. A very grateful Return to Him for all the Mischief he has done us!

The *Persians* went into this ridiculous Notion, which was the Reason of the Prophet's Words to *Cyrus*, the Anointed while yet unborn, in the Name of the LORD : *Isai. xlv. 5, 6, 7. I am the LORD, and there is none else, there is none beside Me ; I girded thee, tho' thou hast not known Me : That they may know from the Rising of the Sun and from the West, that there is none beside Me : I am the LORD and there is none else : I form the Light and create Darkness, I make Peace & create Evil ; I the LORD do all these things.* You may be ready to think, this would mislead the People of *Cyrus* into an ill Tho't of the *Good God*, as if he were the *Author of Evil*. But the plain Meaning is, that there cannot possibly be *two Gods*, the one good and the other evil ; Opposites and Rivals to each Other ; and that such an Imagination ought never to have enter'd into their foolish blinded Hearts. For GOD is necessarily *One only*, and *most Good* ; and  
at

at first made all Things good, and forbad Evil to the uttermost. But intelligent Creatures sinn'd against their own Light, abus'd their Freedom, and bro't the Evil upon Themselves. And now *this Evil* is under the wise and righteous Government of the Good God, is the Punishment of a wicked World, and over ruled by God to the most wise, good and holy Ends. Therefore there is but *One Providence* and Dominion over all, which is altogether good and perfect, and in the Hand of the GOD of *Israel*, the one living and true God.

Into all this Train of Truth and Religion to the *One Eternal supream GOD*, *Moses* leads us by his Account of the *Origine* of Evil; telling us how God made Man very good and happy, and how soon he made himself sinful and miserable.

But the Wonder then must be about the *Way* and *Means* of Man's bringing himself under Sin and Misery. And *this* is the *Particular* which *Moses* (under the Inspiration of God) has revealed to us. A Matter of the *last* Importance to the Honour of God, and for our Recovery to Him. And when we have considered *Moses* his Account, we cannot conceive of any other, or like Way, for the *Original* of all the Evils, of Body and Soul; that we find our Selves under, from our Birth into the World, to our going out of it.

*Moses* therefore lets us know, in the *first* place; That God having made Man's *Body* to subsist and live by *Food*, growing out of the Earth; He immediately gave *Direction* to Man about his proper *Food*. Gen. 1. 29. And God said, Behold, I have given you every Herb bearing Seed, which is upon the Face of all the Earth; and every Tree yielding Fruit; to you it shall be for Meat. *Moses* goes on in the next Chapter and tells us, "That the LORD GOD having planted the Garden in *Eden* for his Crea-

" ture Man, He fill'd it with every Tree pleasant to  
 " the Eye and good for Food ; and in the Midst of  
 " the Garden he plac'd the Tree of Life, and also a  
 " Tree of the Knowledge of Good and Evil : And  
 " that the LORD GOD commanded the Man, saying,  
 " Of every Tree of the Garden thou mayest freely eat,  
 " but of the Tree of the Knowledge of Good and Evil  
 " thou shalt not eat of it ; for in the Day that thou  
 " eatest thereof thou shalt surely die.

Now what could be more good than all this ? consulting the Honour of God and Man's Happiness, in God's Government and Man's Obedience ! and other Way for Either there could be none. What could the wise and holy ONE do more, or what less, to prevent the very Being and Knowledge of Evil ? He forbid it on Pain of Death, he told our Parents the certain Consequent of their Disobedience to Him, in this or any other Particular ; that it would be ALL EVIL to them, Death and Damnation to Body and Soul.

It was in the Power and Will of Man now to have obey'd and continued happy ; but to be sure you would have tho't that he could never dare to offend in this particular Point, by Eating of the forbidden Tree, which carried the Knowledge of Evil in its Name. But God saw Man's Danger was here, in his Appetite, which it was fit to restrain and direct as to every thing that would be hurtful to the Life of the Body, and therein also to the Powers of the Soul ; and whatsoever was not so, Man might be sure his bountiful Maker would not prohibit to him.

It seems very reasonable to think, That Man in the Perfection of his Understanding needed the Direction of God, as Moses tells us he had it, in respect of his proper Food. He was not created with a natural Instinct like the brute Creatures, which is to them a more infallible Direction than



*Reason* could be in the matter of Food. The Creatures were made to be govern'd only by *Sense*, and a *Sense* they have very *perfect* what to eat & drink, and what not; even as if they knew and could say to themselves, "This is good for me, and that " would do me hurt; I chuse this therefore as " I shun that."---*Reason* in Man was not primarily intended for these inferior Things, and therefore was never meant to serve as *Instinct* does in the brute Kind the Purposes of *Universal Sense* and *Antipathy*, which is necessary to their Preservation. *Reason* being given us for *higher* Uses, Man seems to need a *Revelation* from God about his *inferior* Good, his *Food*. It is by Observation and *Experience* that Mankind get the Knowledge of Things noxious to Them, among the Herbs or Fruits of the Earth. And there being, let us suppose, one Tree in the Midst of the Garden of a *poisonous* Nature to the Humane Body, God *forbad* it to Man, and made it the *Trial* of his Obedience; assuring him it would be *deadly* to him if he eat of it.

I own, that it is not necessary for us to suppose this *Poison* in the forbidden Tree. It is eno' that God *forbad* it, were it never so good in it self. " It was certainly intended to *prove* our first *Parents* whether they would continue good, or " lapse into known Evil. They knew it would be *good* in them to abstain and obey, and would certainly be very *evil* in them, and bring Evil on 'em to disobey and eat. They could not think that God would have denied 'em this Tree, if it were not Evil for them in it self, for any other End but the *Trial* of their Obedience, whether they would continue good.--- Yet on the other Hand, there might be (for ought we know) a *natural* Evil to the Body of Man in this forbidden Tree. As we are told by *Bishop Patrick* that many of the *Fathers*

thers suppos'd there " was a Virtue in the Tree  
 " of Life to preserve and maintain the Animal Spi-  
 " rits, and the bodily Organs, in that equal Tem-  
 " per and State in which they were created.---  
 But as to *This* we may think differently, and yet  
 not differ upon it. It comes to the same Thing,  
 if with other *Divines* we judge the Tree of Life  
 to have been only " a Sign and Seal of the Conti-  
 " nuance of Life and Happiness to Adam, even  
 " unto Immortality and everlasting Blessedness,  
 " thro' the Grace and Favour of his Maker, up-  
 " on Condition of his Perseverance in his State  
 " of Innocence and Obedience. In like manner  
 the Tree of Knowledge of Good and Evil was at  
 least this, " A Sign and warning to Adam of the  
 Loss of Life and Happiness, and of the sad *Expe-*  
*rience* of Evil in Soul and Body ; and as such it  
 was forbidden him. --- So that here were *Life and*  
*Death*, Blessing and Cursing, set before our first  
 Parents, as in two *Sacramental Signs & Seals* annex-  
 ed to the Covenant of Works.

In short, *Moses* lets us know that Man's *Depra-*  
*vation* both in Soul and Body was from his *Sinning*  
 against God, and that the Sin of Man was his in-  
 dulging an " *irregular Appetite*, in an Instance  
 " positively forbidden him, with a most plain  
 " Threatning of the mortal Effects of it ||. He  
 tells us also the *Temptation* Man was under to com-  
 mit the Sin, namely, to attain a *higher Degree of*  
*Knowledge* than he was made in. God had made  
 him very *knowing* and happy in all Respects, and  
 he ought to have been not only *contented* with, but  
 very *thankful* for his Endowments and Enjoyments  
 both intellectual and sensitive. God had made  
 him to use his Knowledge, and to govern his Ap-

petites, in a reverential Obedience to Him his LORD. To disobey was necessarily to defile himself both as to Soul and Body, and that *presumptuously* in Defiance to the Warning given him of the fatal Effect on both, Death bodily and spiritual. Here was a Complication of Infidelity, Ingratitude, Discontent, Prophaness, Sensuality, Pride and Arrogance, with unnatural Cruelty against his own Life, and that of his Offspring.

This Account of the *Original* of Sin and Misery wonderfully agrees with the Progress and *Propagation* of it from Age to Age. As one excellently observes and argues, "We see it still in our Selves  
 " to be the Establishment of God, in the Nature  
 " and Constitution of Things, that all irregular  
 " Indulgence of bodily Appetite, of one Kind or  
 " other, is attended with Evil: And so also  
 " every inordinate Affection and Passion of Soul,  
 " and in particular all vain Pursuits of superiour  
 " Wisdom, Affectation and Pride of Knowledge,  
 " naturally tend to impair the Powers of the Mind  
 " and make it vain. And as this is matter of Fact,  
 " so what can be more worthy of the Wisdom,  
 " Goodness and Perfection of God's Government,  
 " than that the Abuse of Reason should impair  
 " the Powers of it, and Indulgence of Appetite  
 " make it more irregular. And if every Disorder  
 of Mind and Flesh in Man is still attended  
 with Evil, how agreeable to Reason must this Account  
 of *the Original of Evil* be, which *Moses*  
 gives us; scil, That God acquainted *Adam* and  
*Eve*, as soon as he had made 'em, with *this* certain  
 and invariable Constitution of Humane Nature;  
 and therefore vehemently prohibited every inordinate  
 Desire and Appetite, because of the *Evil* that  
 would ensue upon it, to *Themselves* first and also  
 to their Posterity after them; which in the Course



of Nature is unavoidable, "The Infections of  
"Parents affecting their Children while yet in  
"their Loins.

And this again was a very great *Aggravation* of the first Transgression, that it must be in the Course of Nature the Inlet and *Entail* of Sin and Misery upon the Offspring. If the first Parents corrupted themselves, their Issue must come depraved into the World both in Soul and Body: *For who can bring a clean Thing out of an unclean? That which is born of the Flesh is Flesh.* People that are vicious and lustful corrupt their own Seed, more or less by their Indulgences, and often entail Diseases, Dolours and evil Inclinations upon their Offspring; which is one Way of God's *visiting the Iniquity of Parents on their Children to the third and fourth Generation.* --- And that the first Corruption of Mankind should be by their first Parents eating of a Fruit forbidden to them, because Evil for them to eat of, by a good God, can't seem at all strange to us who know that there are several sorts of Fruits growing at this Day about us, the eating whereof would poison our Bodies and be deadly to us, some presently, some more leisurely. And those that do in the most slow manner affect the bodily Life, do at the same Periods of Time and in the same Degrees affect the Soul and hurt the Powers of the Mind. The *Experiment* and Knowledge of Evil comes on Mankind after this Manner unto this Day. No wonder then if it first came in at this Door. Nay it may be we should find, if we could but attain a *perfect* Knowledge of the Effects of every forbidden Indulgence of bodily Appetite, and the Passions of our Souls, that there is not the *least* of either Kind we can be guilty of, but it does in some Degree impair the Health and Life of the Body, as well as the Virtue and Purity of the Soul. Our Soul and Body in their present  
Union

Union suffer together, by every Intemperance and Lust of Flesh or Spirit, bring on their own Dissolution, and treasure up Evil against the World to come; where God has told us we must suffer in both, if Sin is died in; if it is not repented of, subdued and forsaken here in the Body: Which is the only way to recover something of a *Paradisaic* State for Souls here, and of Life everlasting for Soul and Body hereafter.

Let the Wit of Man show if it can a more *credible*, a like *natural* Account of the *Original* and *Propagation* of Sin and Misery. And if the *Free-thinkers*, the *Deists* and *Unbelievers* of the present Age cannot give us a more likely Account; more worthy of a wise and good God, and more agreeable to the Nature of Man; let them receive Conviction and confess that GOD was in *Moses* of a Truth, or at least let them cease their Cavilling and Snarling at the *Holy Scriptures*, and from blaspheming the Writings of *Moses*.

For my own part, If I know what *free thinking* is in this our degenerate State, wherein we find the Powers of Mind and Body infeeble and depraved to a great Degree; If I know what it is to reason clearly and impartially, it is on the Side of *Moses*, and by Faith given to what he has written as a Revelation from God unto us. But it is no great wonder to see the *Men of Licence* and vicious Life at Defiance to the Writings of *Moses*, which would convince them of Sin and lead 'em to the *Original* of it, and thereby condemn to Death all their lov'd criminal Indulgences both of Flesh and Spirit. For if they own *Moses* his Account to be true, *Death* must be for ever staring 'em in the Face in all the Excesses of their bodily Appetites, in all their inordinate Passions, and more especially in their darling imperious *Assuming of Knowledge* to themselves,

selves, as if none had tasted of that Tree beside 'em, but they were *the Gods knowing Good & Evil*.

And it is too true that this is their Guilt and Aspiration, in Similitude of *Adam's Transgression*, while they ridicule the Imputation of it and the Derivation of it. So has the *Serpent beguiled 'em thro' his Subtlety*, and like their first Parents they transgress daily, but do not *see themselves naked*. While they laugh at the Account of *Adam's Sin*, and banter *Moses* for it, they are but *feeding on the Tree of Death without Fear*.

I say again, The *Origine* of Evil had remain'd *unknown* to us to this Day, if God had not reveal'd it to us in his Word. *The World by Wisdom* could not know it. Neither the *Grecian* or *Roman Schools* could imagine which way Mankind had become so vicious, foolish and miserable. The most probable Solution of the Matter was the Opinion of a *pre-existent State* wherein Souls had sinned, and were sent into these Bodies as into *Prisons* in Way of Punishment. Others went into the before named ridiculous Notion of *two opposite and contrary Principles or Causes*, the One of all the Good in the World, the other of all the Evil in it. What Confusion was there in this Imagination of an *Evil God*? how were their foolish Hearts darkned? What a Mercy is it to be delivered out of this Maze and Labyrinth of Evil! Truth is easie, but Error is endless. How plain is the Matter now *Moses* has told it to us? in the *Quest* whereof we should have wandered in vain without his *Clue*.

*Evil* is from the Creature and not from God. Far be it from the *ALMIGHTY* who cannot be tempted with Evil, neither tempteth he any Man. Angels and Men were drawn away of their own Lust and enticed. God inclined both the One and Other strongly to Good, commanded it, and forbad the

Knowledge



Knowledge of Evil. *Angels* were high in the Creation of God, but aspiring to be higher they fell by *Pride*. Fallen they swell'd with Rage and Envy and Hatred of God, and of every happy Being, the Objects of his Love and Favour. *Man* being of this blessed Number, the Prince of Devils had him in his spiteful Eye, and presently devised Means how to spoil *God* of his Glory from *Man*, and *Man* of his Blessedness in the Favour of God. He knew there was but *one Way* in which to compass this dire Event, and that was to entice *Man* into *Sin*, the abominable Thing which God hates. To compass this he considered the Nature of *Man* both as to Soul and Body, the Appetite of the one to Food, and the Thirst of the other after Knowledge: And there being in the Garden one Tree of goodly Fruit to look on forbidden to the *Man*, he proposed if he could by any Means to bring him to lust after it and eat of it, and he fix'd on that by which he and his *Angels* had fallen; scil, *Discontent* in his State, and by aspiring after more Knowledge; a Temptation to which he would draw from the very Name of the forbidden Tree, the Tree of Knowledge; a Tree (he would feign) to be desired for an Increase of Knowledge and Wisdom.

In this *Way*, as *Moses* tells us, *Man* was seduced, thro' the Subtlety of *Satan*, the Prince of Devils, to disobey God, and bring Ruine on Himself and on his Posterity, both as to Soul and Body. And what can be more probable than such a Way and Inlet to all the Evil we find our Selves subject to here in this Life, and to Death the End of it? What but *Disobedience* to God our Maker, and *Rebellion* against his Will made known to us for our Good? even for our Preservation in Holiness and Happiness. What can be more honorary and glorious to God than this Account of the Original of Evil? and what more like our Selves, our own Consciences

Consciences being Witnesses ? For to be sure we find our Selves fallen into Sin, and most prone to it by Nature from our Birth ; and what more likely Account can there be of our coming into such a State, than by the Instigation of some Devil or other, in such an Instance as *Moses* has related ? Nor can we wonder at the *Consequence* of so much Evil, bodily and spiritual ; upon the Supposition of such Sin and Transgression.

Let us therefore seriously peruse and weigh the whole *Process* of the Temptation and Seduction of our first Parents, as it is given by *Moses*, and see if it be not the most likely, and only probable Account of the *Origine* of Evil that has been offered.

That *Evil* could not come from the Good God, as His Act, Will or Pleasure, is most certain : The Nature of God must abhor from it, and so does *Moses* his Account. — That *Evil* is of two Sorts is evident, *moral* and *penal* ; the Evil of Sin and Punishment for Sin : *Moses* reveals it, and we are conscious to it within our Selves ; we have *Sense* of Sorrow and Pain, and we have the *Conscience* of Sin. — That bodily and Soul Sorrows or Sufferings, and that Dissolution of Soul and Body which they work, should be the *Fruit* of our Sinning against God, is the most easy, natural and only reasonable and worthy Account of the Matter, that the Wit of Man can give. — That *Evils* beset us from the Womb, and pursue us thro' all our Life here in the Flesh, wear out our Bodies and Spirits, and bring down our green or gray Heads to the Grave, is a thing not to be denied. --- That *these* are under the Providence and Government of a most wise, good and holy God, is as certain as the very Being of One. --- That they must come upon us for Correction and Judgment, and in a Way of Punishment,

nishment, is sensible to Flesh and Blood, and evident to Reason : We groan, weep, cry out and beg for Mercy, Compassion and Respite, under our bodily Maladies & Pressures. --- What God should punish us for, but for *Sin* against Him, some criminal Disorder of our Appetites and Affections, in Contradiction to the Law of our Nature, his Will made known to us for our Good and his Glory from us, is not to be imagined. --- That this Sin is of our Selves, or by the Instigation of some evil Being who had himself fallen from God, is as evident to our Understandings as that God is good, and can be the Author only of what is good, pure and perfect. --- That this good God should do all that is fit and proper to prevent his happy Creature from falling into Evil, is every way agreeable to our Reason, as *Moses* has told us that he did. --- That He should hainously resent his Creatures presumptuous Sinning, is most agreeable to all our Ideas of his Wisdom, Holiness, Dominion and Government. --- That He is very just and righteous in the Infliction of Evil upon the Sinner, is as undeniable as his necessary Relation to us of a Law-giver and a Judge. --- The only Doubt or Question then is, Whether *Moses* his Account of *Adam's Sin*, by a criminal Indulgence of his Appetite, in a particular forbidden Instance, at the Sollicitation of a fallen Angel, that was before become an Enemy to God and Goodness ; be not a very rational Account of the Introduction of Evil, into this Part of the Creation of God which we inhabit ? --- If the *Infidels*, who are ready to ridicule *Moses* his Account, can give a better, let them do it : But this they do not attempt. --- Yet they say that the Account of *Moses* is incredible, because of the Agency of the *Serpent*, his Part in seducing *Eve*, and God's Curse upon him for it. --- But let us deliberately read over, and examine, what *Moses* has written



written of this Matter, in the *third Chapter of Genesis*; and if we cannot vindicate it as worthy of the blessed God, and the most likely Way of *Man's* first Sin and the Evil consequent thereon, then let 'em mock on.--- Or I would rather say, Altho' we cannot answer for every Difficulty in the Account given of *Man's* Fall, yet we may see *Eno'* in it of God, his Wisdom, Goodness, Holiness and Justice, to *still the Enemy and the Avenger*, and to fill us with Admiration of and Thankfulness for the Writings of *Moses*.

The Matter then lies thus, 1. There was a *Tree of Evil* in the Garden where *Adam* and *Eve* were plac'd by God. 2. The *Nature* of this Tree was such, or the *Constitution of God* respecting it was such, that if *Man* eat of it 'twould bring *Evil* on him. 3. God immediately *inform'd* our first Parents hereof, and positively *forbad* 'em to eat of it, because of the *Evil* it would bring upon them if they dar'd to touch it. 4. He therefore call'd it in their Hearing by the *Name* of the Tree of Knowledge of Good and Evil; which was to say, whereby they would *experience* within themselves what *Evil* is, and how it differs from the *Good* which they were in the full Enjoyment of. 5. He let them know therefore, that this Tree was placed there for the *Trial of their Obedience*; whether in the midst of all the other Fruits of *Paradise*, of all which they might freely and safely eat, they would regard his Will and Pleasure in this *one* Prohibition, which was also for their Preservation. 6. He therefore also set a *Tree of Life* in the Midst of the Garden, as a *Sacramental Sign* or natural Means of *Immortality*, for him to eat of; while the Tree forbidden to him would only bring certain *Death* on him. --- Upon all we must remember the *Perfection of Understanding* wherein our first Parents

were created ; that they perfectly understood the Mind and Will of God in all this Prohibition, with the Reason and Equity of their Restraint in this Particular, which plainly appears from Eve's Answer to the Serpent, Gen. iii. 2, 3. *And the Woman said to the Serpent, We may eat of the Fruit of the Trees of the Garden ; but of that Tree which is in the Midst of the Garden God hath said, " Ye shall not eat of it, neither shall ye touch it lest ye die.*

And now 1. Let us suppose with *Moses* a World of accursed fallen Spirits, with *Satan* at their Head, who in their Pride and Rebellion against God had left their first Seat, and were full of Enmity to God, full of all subtlety and Mischief, Enemies of all Righteousness, as contrary to God and all Goodness as *Darkness* is to *Light*. 2. We may reasonably grant that these wicked diabolical Spirits, in their Spite against God, and Enmity to his Image in Man, and Envy of his Delight in him, would desire to seduce Mankind into Sin and Misery after themselves. 3. There is nothing in Reason and Justice to forbid God's permitting the Tempter to try the Obedience of his happy Creature, endued with Knowledge, Holiness and Strength for yielding him a constant and resolute Obedience. 4. It is not unlikely, that God having placed a Tree in the Garden which he had forbidden Man to touch, the Tempter would fix on that particular Test, and try if he could not prevail over our Parents in this matter of *bedily Appetite*. 5. Fixing on this Way of Temptation, he lays his Train on what Motive to induce Man to transgress. And 1. Remembring well how he fell himself by *Pride*, aspiring after a *higher* State in the Creation than that God had given him, he naturally tho't this as likely a Way whereby to prevail over Man, a like

like *Intelligent Spirit* with himself, but in a *Body of Flesh*. 2. If therefore he can prevail on *Adam* or *Eve* to lust after *greater Knowledge* and *Wisdom*, he knew that they would fall after him, into his own *Condemnation*. 3. To compass this he resolves to improve the *Name* of the *Knowledge of Good and Evil*, and to recommend the *Tree* to *Man as a Tree to be desired to make them wiser than God had made 'em*; yea to make 'em *as Gods*, as *Angels*, like *GOD Himself*, for *Understanding and Willdom*. 4. To this End he craftily proposed to enter into some *brute Creature*, or to assume the *Form* of one, and watching an *Opportunity* he would in the *Sight* of *Eve* or *Adam*, or both, eat of the *Fruit* of the forbidden *Tree*, and then *speak* to them with a *Man's Voice*, and with the *Reason* and *Understanding* of a *Man*; to let 'em see with their *Eyes*, and hear with their *Ears*, the *Power* and *Virtue* of that *Fruit*, to *change* a *brute Creature* into *Rational*; and from thence to perswade 'em that if they would eat of the same *Fruit* their *Souls* would by a *Parity* of *Reason* be raised into *Angels*.

This seems evidently to be the *Scheme* which the *Devil* laid, according to *Moses Account*; and a more *subtle* one could not be laid: It was a *Depth of Satan*. In Pursuance of it, 1. He consider'd which among the *brute Creatures* had the most natural *Subtlety* and *Beauty*, and might therefore be the most *taking* in *Man's Eye*: And pitch'd upon the *Serpent*; which did not go upon its *Belly*, or crawl in the *Dust* and feed on it as after the *Curse*; but was as much more *beauteous* and *charming* a *Creature* to the *Eye* of *Man*, as it is now *vase*, *abject* and *hateful*. 2. He watch'd his *Opportunity* to find *Eve alone*, near to the forbidden *Tree*, to *speak* to her as out of the *Mouth* of the *Serpent*.

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3. We may well suppose *she* was exceedingly surprised to hear a brute and dumb Creature speak with humane Voice and Understanding, and that she might be ready to express her Surprise thereat. And 4. We may as reasonably suppose that the Devil in the Serpent's Form, like *himself*, a false and lying Spirit, told her that he came by his Knowledge and Understanding, and by the Power of Speech, by hapning to eat of the excellent Fruit of *that Tree*: That whereas till now he had been indeed a brute Creature and destitute of Knowledge, immediately his Eyes were open, and a Man's Heart was given him, and this Light and Understanding came into him, which she now saw and heard. 5. We may well imagine that the pretended *Serpent* told her this with a great Appearance of Joy and Transport, as one must needs have that was at once transform'd from the Spirit of a Beast to that of a humane Intelligence. 6. We may as well think that hereupon *Eve* spake her Admiration of this Event, and let the Serpent know how that God had forbidden them to taste of this Tree; which she could not but the more muse upon and wonder at, upon what she now saw and heard. 7. To which the *Serpent* also answers with a Shew of Wonder, and asks (as *Moses* tells us) "*Tea, hath God said, ye shall not eat of every Tree in the Garden?*" q. d. Can it be so? and what can this mean? can the good God lay any such Restraint upon you? and forbid you *this Tree* in particular? 8. *Eve* naturally, and truly replied, Yes, *We may eat of the Fruit of the Trees of the Garden, but of this Tree God hath said, "Ye shall not eat of it; neither shall ye touch it, lest ye die."*

It is plain there had been some previous Conference between the Serpent and *Eve*, before the Serpent's Words, "*Tea, hath God said, ye shall not eat?*" It seems to be a Return to somewhat said before,

before. The Temptation had been else too *abrupt*, and the Devil had betray'd himself to be endued with *more* than humane Knowledge; even to know what God had said to *Adam* and *Eve* while he was yet a *Brute* and without Understanding. --- Or if you would chuse to think, that the Serpent would have *Eve* imagine, that he had indeed attain'd to the Intelligence of *Angels* by eating of the forbidden Fruit, it will but carry the Deception yet *higher*, and make the Temptation so much the stronger. --- But it is more likely that he appear'd to take this Information from her own *Lips*, and leads her into Wonder and *Inquisitiveness* after the Reason of such a Prohibition to them; while she saw (as was pretended) the happy wondrous Effect that the Fruit had on him, the *Serpent*, that was before an ignorant and *dumb* Beast. --- And when the Devil had by this *Wile* shook her Mind, rais'd in her a *Suspense* and doubtful Admiration, and too much a Regard to her Senses, in a Contradiction to the Word of God; then the *Tempter* boldly shot his *fiery Dart*, and as a Creature of superior Light said to the *Woman*, "*Ye shall not surely die: For God doth know that in the Day you eat your Eyes shall be opened, and ye shall be as God's, knowing Good and Evil.*"

This bold *Satanical* Reasoning had its cursed Effect upon the Mind and Heart of *Eve*! She took in the Poison of *Pride*, and the *Lust* after more Knowledge conceived within her, and she fell after the Example of *Satan*. She look'd upon the Fruit with Desire, believing all that the *Serpent* had said of it. It look'd good for food; nay the *Serpent* had found it so: It was pleasant to her *Eye*, but more to her aspiring *Mind*: She considered it as desirable to make her *wise*, wise as the *Angels* of God who know good and evil: She greedily took therefore of the Fruit and eat, and gave  
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also to her Husband with her, and he did eat. That is to say, She went away to Adam, with some of the Fruit in her Hand, and told him of all that she had seen and heard of the Serpent's eating and speaking, with Understanding equal if not superior to their own; and that he had told her to what Angelical and Godlike Heights of Knowledge the Fruit will raise them upon their eating of it: To all which Adam hearkened, and from a like Lust after forbidden Knowledge, he suddenly, rashly and fatally took from his Wifes Hand and eat.

It seems to me, that our First Parents not taking Time to deliberate on the Matter, did not see into the real Devilism of the Serpent's Words; that it was a giving God the Lye, and to tax him with want of Goodness and Bounty to his Creatures, or with grudging to 'em and denying them the Knowledge that was proper for 'em. Or if we may think that the sagacious Minds of Adam and Eve could not fail of these Reflections upon the Devil's Words, then was their Crime and Guilt so much the more like unto the very Devils who deceived them.

And now I may appeal unto the Heart of every impartial Reader, if Moses has not given us the most likely Account we can imagine, of the Seduction and Fall of our first Parents? How the Serpent beguiled Eve thro' his Subtlety! how by one Man Sin has enter'd into the World, and Death by Sin, and has passed upon all! how by one Man's Disobedience all are made Sinners.

I go on now to the Consequents upon the Fall of Adam, as they are related by Moses: And for my own part I cannot but think the Account given by him to be so rational and natural, that I cannot imagine how it could be otherwise. That is to say,

First,



First, That as soon as our *First Parents* had sinned *they saw themselves naked* : i. e. found themselves under some shameful *Disorder* both of Mind and Body : A Cloud came upon their Minds, Guilt stung 'em, Fear seiz'd 'em, and they saw each other's Face chang'd for the worse : The Joys of Innocence left their Eyes, the Poison of the Fruit work'd in their Veins, sick Qualms and cold Sweats came upon them, and their Minds were full of Confusion and Consternation at their Disappointment : They felt the forbidden *Knowledge of Evil*, and were ready to run and hide themselves any where.

Secondly, It is most reasonable to think that God would now appear, arraign and condemn them to die, according to his *Threatning* in Case they disobey'd Him. Whereupon it is natural to think the *Sinners* would fly from his Presence, as *Moses* says they did, as soon as they heard his Voice.— It is also altogether worthy of God to call them forth with the Voice of an offended Father and Judge, *Adam, where art thou ?* --- The Answer of *Adam* must needs be just as *Moses* relates it ; scil, a plain Confession of his Crime ; for there was no hiding it. “ *And he said, I heard thy Voice in the Garden and was afraid, because I was naked, and I hid my self.* Shame naturally hides it self, and Fear flies.--- This was Confession eno' of the Fact to God, and therefore the Reply is just which *Moses* gives us from the Mouth of God, “ *Who told thee that thou wast naked ? hast thou eaten of the Tree whereof I commanded thee, that thou shouldst not eat ?* q. d. Nothing but the Loss of thy Innocence, and Guilt of Sin, could strike thee with this Fear, and cover thee with this Shame : Where is the Love and Joy with which you were won't to welcome my Presence ?--- And now what could *Adam* say for himself, but those words which *Moses* relates, lay-  

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ing the Blame on his *Wife*, who was *first* in the Transgression? And what should *Eve* answer, but as *Moses* has it, "*The Serpent beguiled me.* --- And upon this their Confession what should follow, but God's passing Sentence and Judgment? --- And where should the Judgment begin, but on the *Serpent*? i. e. *Satan* the Contriver and Author of all this Sin and Mischief. --- And first the *Curse* falls upon the *Instrument* which the Devil us'd, the *Serpent*; and our Parents saw the Creature chang'd from that beauteous Form wherein it was before, into a crawling hissing Snake, viler than every Beast about them, to slide upon his Belly in the Dust, and feed upon it. No doubt, this Change upon the Serpent struck *Adam* and *Eve* with new Remorse and Terror; as a Criminal that is to die for *Beastiality* sees with Horror the poor *Beast* slain before his Eyes, as the dire *Prologue* to his own Execution. --- Then under the Shadow of the Enmity that should for ever be between the Sons and Daughters of *Eve* and every Kind of *Serpents*, which we all know to be universal and invincible; (*These* being ever ready at the Heels of Men to bite 'em, and *They* being ever as ready to bruise the Heads of *Serpents* and destroy them) I say, under the Image of *this*, the Devil is told of and threatned with a glorious SEED of *this* poor miserable Woman that should break his Head, while he should be only able to bruise his Heel. --- This was a deadly Word to the Old Serpent, the Devil and Satan; and no doubt the Fiend was struck with Torments by it, which no Humane Soul can think of. And fit it was the Judgment should begin with him who was the guilty Cause and Beginning of all this Tragedy. --- At the same Time, It was a most merciful Revelation of a SAVIOUR, and of a Suffering REDEEMER, to be born of *Eve*, born of a Woman without the Concurrence of a Son of *Adam*; who should

should conquer *Satan* and *destroy his Work* and *abolish Death*, by recovering Souls from Sin & Hell. All which has been fulfilled, we know, in the Person, Temptations, Ministry, Miracles, Obedience, Sufferings, Death, Resurrection, Ascension and Reign of our LORD JESUS CHRIST, the *Second Adam*; Who will come again in Glory to judge *Angels*, and *cast Death and Hell into the Lake of Fire and Brimstone*.---The Devil heard this his Judgment, and trembled, tho' he understood it not at the Time. Our Parents also heard it, and were enlightned to conceive of *some most glorious Deliverer*, a Son of Eve, in God's Time; and it was *Life from the Dead* to them; while it was *Death and Damnation* in the worst Form that could be to the proud Serpent, to be overcome, destroyed, judged and damned by a mortal Son of that weak Woman, whom he had just deceiv'd into Sin and Ruin.--- Say now, if this was not worthy of the Infinite Wisdom and Foreknowledge of God, his Sovereignty and Dominion, his Justice Mercy and Grace! *This is the LORD's Doing and wonderful in our Eyes.*

Then God, the Judge, proceeded and told the Woman, that he would multiply her Sorrows in bearing Children, for alluring her Husband into Sin; and that henceforth She and her Daughters should be in such a suffering sort of Subjection to the Mens disordered Passions, as they would never at all have known, if She had not been an Instrument in his Sin and Fall.--- The Man also was told that the Ground was cursed for his sake, that in Sorrow he should eat of it all the Days of his Life, till he return'd into it: Which Words were a plain and express Reprieve granted to Adam and Eve from deserved instant Death; but as plain and positive a Declaration of Death working in them from that Day forward, and bringing them down



*slowly* to the Grave. --- All Mankind have been from that Day a *Comment* on this righteous and terrible Judgment of God ; having the full *Experiment* of it in Themselves. All sadly know the *Truth* of it. It has been, is and will be to the End of the World, as *Moses* has written. *Adam's Sin* is the Original, Cause and Means, of all the dolorous *Diseases* of Body and *Griefs* of Mind, which bring on that Death, to which every Son and Daughter of *Adam* are inevitably doom'd by the righteous *Sentence* of God.

And now say, Have we not Reason to think that *Moses* has writ from the Mouth of *God*, in all this Account of *Adam's* Fall and Punishment, and of *Satan's* Agency therein and Judgment therefor ? It agrees to all the present known State of Mankind, our dying Condition, the Sorrows of our Life, our Prouess and Temptations to Sin, our Lusts and Corruptions, and our fearful Apprehensions of the Eternal Judgment of God, a *Hell* of Devils.

These Things might be easily *enlarg'd* on, but the bare simple Mention of them carries, I think, a Light and Conviction to every sober considering Mind. A more reasonable Account of the *Origine* of *Sin* on *Earth*, and of the *Sorrows* and *Death* the Demerit thereof, and of a *final* Deliverance therefrom by the Man *CHRIST* *JESUS*, cannot enter into the Heart of Man to conceive of. A better *Foundation* for *Christianity* could not have been contrived by *Moses*, had he liv'd and wrote after the Manifestation of *CHRIST* in the *Flesh*, and after his *Resurrection* from the Dead.

But alas ! the *Sons* of *Eve* are born with the Seed and Poison of *Infidelity* in their Veins ! that  
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*Poison* which the *Serpent* infus'd into her before she eat of the forbidden Fruit. And the Agency of the *Devil* is the same in all his *Temptations* to Infidelity at this Day. --- In vain has God told us how *Satan* seduced our first *Mother*; for we are still willingly beguiled by him; *disbelieve and eat and die.* The *Devil* is in Men in all their *Unbelief*, as much as he was in the *Serpent* that deceived *Eve*; the HOLY GHOST tells us so, and deplores the Misery of an unbelieving World: Psal. lviii. 3, 4, 5. *The wicked are estranged from the Womb; they go astray as soon as they are born speaking Lies: Their Poison is like the Poison of a Serpent, they are like the deaf Adder that stoppeth her Ear; which will not hearken to the Voice of Charmers, charming never so wisely.* Our LORD JESUS repeats the dreadful Words, and I will close my Argument with his just Reprehension and Rebuke of the Infidels in his Day: John viii. 43, 44, 45. *For I proceeded and came forth from God, neither came I of my self, but He sent me: Why do ye not understand my Speech? even because ye cannot bear my Word. Ye are of your Father the DEVIL, and the Lusts of your Father ye will do; He was a MURDERER from the Beginning, and abode not in the TRUTH because there is no Truth in him: When he speaketh a LYE he speaketh of his own; for he is a Liar and the Father of it: And because I tell you the TRUTH, ye believe me not.*

Let us be deeply affected with, and greatly bewail our Selves under, all the Sin and Evil that the Transgression of our First Parents has bro't upon us: "Original Sin without us, (as One speaks)" and also within us ||. Are not the Ruins of Human Nature, in our Selves and Others, vast

" and hideous ! Let us feel every one the Plague  
 " of his own Heart, look to the Rock whence we  
 " were hewn, and justify God in his Judgment.  
 " Let us admire the Grace and Mercy of God in  
 " the Way of our Recovery by the SECOND ADAM,  
 " who is our Publick Head in the Covenant of  
 " Grace, the LORD from Heaven, a quickning Spirit !  
 " Who in our Nature has abolished Death, has finished  
 " Transgression, and made an End of Sin, and has  
 " bro't in an Everlasting Righteousness for the Justifi-  
 " cation of Sinners. Read the Glory of the Second  
 " Adam, as it is set by the Apostle over against the  
 " criminal Transgression of the First, and his righte-  
 " ous Punishment : Rom. v. 17, --- 21.

From the Whole it appears, that GOD is most  
 Good and We evil. As Moses finishes his Account  
 of the Works of GOD with the best and most  
 suitable Word that could be spoken ; " And God  
 saw every Thing that he had made, and behold it was  
 very good ! So give me Leave to close this Contem-  
 plation of GOD OUR MAKER with an Adoring Ac-  
 knowledgment of His Goodness, and the most  
 abasing Confession of our own Vileness and Sinfulness.  
 Now let our Eyes see HIM, and let us abhor our  
 Selves, repenting in Dust and Ashes. This only have  
 we found by our Enquiry after the Work of God,  
 (and Solomon with all his Wisdom, giving his Heart  
 to see and search, found only this at last) Eccl.  
 vii. 29. That GOD made Man upright, but They have  
 sought out many Inventions. " As our first Parents,  
 " so all their Posterity after them, by the Instigation  
 " of Satan, have sought and are seeking out new  
 " Ways of making Themselves more wise and  
 " happy ‡. But O how much in vain, and to their

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‡ Mr. Clark in Loc.



own Hurt ! to the vast Increase of Folly & Guilt, Vanity and *Misery* ! for like Men (like Adam) they still transgress : The Word of God is disregarded, and the Lies of Satan are listened to. --- Let us not cover our Transgression as Adam : It is written as with a Pen of Iron and with the Point of a Diamond. The open Infidelity of the Age proclaims it ; the Lives, the Tongues and Pens of the modern Infidels. --- Let us desire to sanctify the LORD GOD in our Hearts and Lives, whether we speak or write ; and be ready always to give an Answer to every Man, that asks us a Reason of the Hope that is in us, with Meekness and Fear. I hope I have here done it in the Fear of GOD, and if I have fail'd of doing it with the Meekness of Moses, I ask His Forgiveness the Zeal of Whose Word should eat us up.

**F I N I S.**



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*Dissertations.*

*Des belles Lettres.*

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